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No. 1. Price 6d.

Cole's Information for the People

ON THE

RELIGIONS OF THE WORLD

To be completed in about 20 Parts.

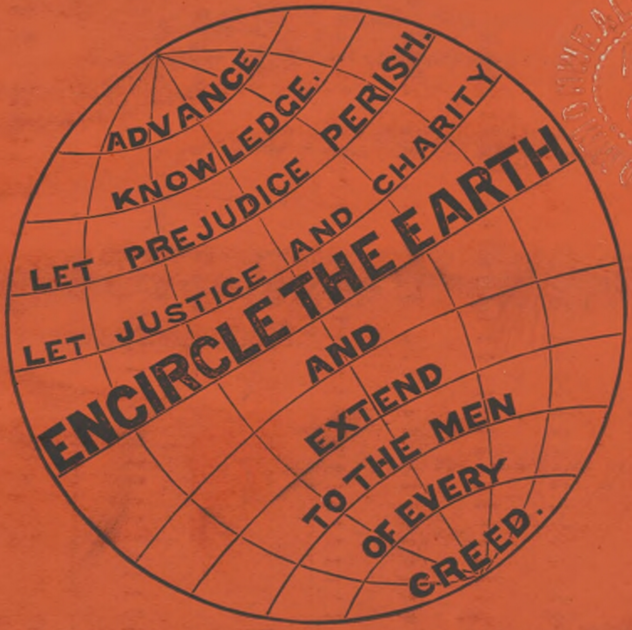
THE PRESENT NUMBER CONTAINS:

PART 1.—A SKETCH OF THE RELIGIOUS SECTS OF ALL NATIONS.

AND

PART 2.—A SKETCH OF THE SACRED SCRIPTURES OF ALL NATIONS.

COMMONWEALTH PARLIAMENTARY LIBRARY PETHERICK COLLECTION



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PART 3.—A COLLECTION OF THE PRECEPTS OF ALL NATIONS	Containing about	50 pages.
,, 4.—THE HEAVENS, PURGATORIES, AND HELLS OF ALL NATIONS	,,	150 ,,
,, 5.—A CONCISE HISTORY OF ABOUT 40 RELIGIOUS FOUNDERS	,,	400 ,,
,, 6.—THE IDEAS RESPECTING A SUPREME BEING AMONG ALL NATIONS	,,	100 ,,
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MELBOURNE:
PUBLISHED BY E. W. COLE, 8, EASTERN MARKET.
1866.

POPULATION OF THE WORLD DIVIDED INTO RELIGIOUS SECTS.

Name of Country or State.	Total Population	Buddhists.	CHRISTIANS.			Hindoos.	Mahometans.	Taeists.	Confucians.	Jews.	Sintooists.	Sikhs.	Parsees.	Druses.	Pagans.
			Catholics.	Protestants.	Greek Church.										
Russia	80,000,000	1,000,000	5,000,000	2,000,000	66,000,000	...	3,000,000	...	...	2,000,000	...	...	...	...	1,000,000
France	40,000,000	...	38,000,000	1,930,000	...	...	...	...	...	70,000	...	...	...	...	...
Great Britain and Ireland	30,000,000	...	4,000,000	26,000,000	...	...	...	...	...	...	...	...	...	...	...
Turkey, not including Egypt, Tunis, and Tripoli	32,000,000	...	1,000,000	...	15,700,000	...	15,000,000	...	...	200,000	...	...	...	100,000	...
Austria, including Venetia	35,000,000	...	24,000,000	4,000,000	6,000,000	...	...	...	...	1,000,000	...	...	...	...	...
Prussia	19,000,000	...	6,750,000	12.000,000	...	...	...	...	...	250,000	...	...	...	...	...
Small German States	19,000,000	...	7,550,000	11,100,000	...	...	...	...	...	350,000	...	...	...	...	...
Kingdom of Italy, including Rome	25,000,000	...	25,000,000	...	...	...	...	...	...	...	...	...	...	...	...
Spain, including Canary Islands	17,000,000	...	17,000,000	...	...	...	...	...	...	...	...	...	...	...	...
Portugal, including the Azores	4,000,000	...	4,000,000	...	...	...	...	...	...	...	...	...	...	...	...
Holland	3,700,000	...	1,430,000	2,200,000	...	...	...	...	...	70,000	...	...	...	...	...
Belgium	4,800,000	...	4,800,000	...	...	...	...	...	...	...	...	...	...	...	...
Switzerland	3,000,000	...	900,000	2,100,000	...	...	...	...	...	...	...	...	...	...	...
Sweden and Norway	5,200,000	...	...	5,200,000	...	...	...	...	...	...	...	...	...	...	...
Denmark	2,000,000	...	...	2,000,000	...	...	...	...	...	...	...	...	...	...	...
Sleswick, Holstein, and Lauenburg	1,100,000	...	...	1,100,000	...	...	...	...	...	...	...	...	...	...	...
Greece, including the Ionian Islands	1,350,000	...	30,000	...	1,270,000	...	50,000	...	...	...	...	...	...	...	...
Arabia	10,000,000	...	...	...	...	...	10,000,000	...	...	...	...	...	...	...	...
Persia	12,000,000	...	...	...	200,000	...	11,700,000	...	...	...	...	...	100,000	...	...
India	192,000,000	1,700,000	100,000	50,000	50,000	159,000,000	26,000,000	...	...	...	...	400,000	200,000	...	4,500,000
Boutan	2,900,000	2,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...
Nepaul	2,000,000	1,000,000	...	...	...	1,000,000	...	...	...	...	...	...	...	...	...
Belochistan	2,000,000	...	...	...	...	...	2,000,000	...	...	...	...	...	...	...	...
Affghanistan	5,500,000	...	...	...	...	500,000	5,000,000	...	...	...	...	...	...	...	...
Independent Tartary, including Bokhara, Khokan, &c.	10,000,000	...	...	...	...	...	10,000,000	...	...	...	...	...	...	...	...
Thibet	6,000,000	6,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...
*China	450,000,000	350,000,000	300,000	...	...	...	3,000,000	75,000,000	20,000,000	...	...	...	...	...	1,700,000
Chinese Tartary	5,000,000	2,000,000	...	...	...	...	3,000,000	...	...	...	...	...	...	...	...
Mongolia	3,000,000	3,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...
Manchuria	4,500,000	4,000,000	...	...	...	...	...	...	500,000	...	...	...	...	...	...
Corea	10,000,000	9,000,000	...	...	...	...	...	...	1,000,000	...	...	...	...	...	...
Hainan	1,500,000	1,300,000	...	...	...	...	...	...	...	...	...	...	...	...	200,000
Formosa	2,800,000	2,500,000	...	...	...	...	...	...	...	...	...	...	...	...	300,000
Japan	40,000,000	33,000,000	...	...	...	...	...	...	2,000,000	...	5,000,000	...	...	...	...
Cochin China	13,000,000	11,300,000	200,000	...	...	...	...	1,000,000	500,000	...	...	...	...	...	...
Siam	6,000,000	6,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...
Burmah	4,000,000	3,500,000	...	...	...	...	...	...	...	...	...	...	...	...	500,000
Aracan	250,000	250,000	...	...	...	...	...	...	...	...	...	...	...	...	...
Malaya	500,000	...	...	...	...	...	450,000	...	...	...	...	...	...	...	50,000
Ceylon	1,850,000	1,400,000	50,000	...	...	200,000	200,000	...	...	...	...	...	...	...	...
Maldave Islands	200,000	...	...	...	...	...	200,000	...	...	...	...	...	...	...	...
Morocco	11,000,000	...	...	...	...	...	10,600,000	...	...	400,000	...	...	...	...	...
Algieria	3,000,000	...	200,000	...	...	...	2,800,000	...	...	...	...	...	...	...	...
Tunis	3,000,000	...	...	...	...	...	2,950,000	...	...	50,000	...	...	...	...	...
Tripoli, Barca, and Fezzan	3,000,000	...	...	...	...	...	3,000,000	...	...	...	...	...	...	...	...
Egypt	5,000,000	...	...	...	200,000	...	4,800,000	...	...	...	...	...	...	...	...
Abyssinia	5,000,000	...	...	...	2,000,000	...	1,500,000	...	...	...	...	...	...	...	1,500,000
British Possessions in Africa	1,000,000	...	...	300,000	...	...	...	...	...	...	...	...	...	...	700,000
French Possessions in Africa besides Algiers	300,000	...	100,000	...	...	...	...	...	...	...	...	...	...	...	200,000
Portuguese Possessions in Africa	1,100,000	...	100,000	...	...	...	100,000	...	...	...	...	...	...	...	900,000
Madagascar	5,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...	5,000,000
The rest of Africa probably contains	60,000,000	...	...	...	...	...	15,000,000	...	...	...	...	...	...	...	45,000,000
British North America	4,500,000	...	1,300,000	3,000,000	...	...	...	...	...	...	...	...	...	...	200,000
United States	32,800,000	...	5,000,000	27,000,000	...	...	...	...	...	200,000	...	...	...	...	600,000
Mexico	8,000,000	...	8,000,000	...	...	...	...	...	...	...	...	...	...	...	...
St. Domingo	1,000,000	...	1,000,000	...	...	...	...	...	...	...	...	...	...	...	...
British West Indies	1,300,000	...	400,000	900,000	...	...	...	...	...	...	...	...	...	...	...
Spanish West Indies	1,700,000	...	1,700,000	...	...	...	...	...	...	...	...	...	...	...	...
French, Dutch, Danish, and Swedish West Indies	400,000	...	350,000	50,000	...	...	...	...	...	...	...	...	...	...	...
Yucatan	600,000	...	600,000	...	...	...	...	...	...	...	...	...	...	...	...
British, Dutch, and French Guiana	240,000	...	100,000	100,000	...	...	...	...	...	...	...	...	...	...	40,000
Guatemala	1,500,000	...	1,500,000	...	...	...	...	...	...	...	...	...	...	...	...
San Salvador	400,000	...	400,000	...	...	...	...	...	...	...	...	...	...	...	...
Honduras	340,000	...	340,000	...	...	...	...	...	...	...	...	...	...	...	...
Nicaragua	280,000	...	280,000	...	...	...	...	...	...	...	...	...	...	...	...
Costo Rica	160,000	...	160,000	...	...	...	...	...	...	...	...	...	...	...	...
Venezuela	1,700,000	...	1,700,000	...	...	...	...	...	...	...	...	...	...	...	...
New Grenada	2,500,000	...	2,500,000	...	...	...	...	...	...	...	...	...	...	...	...
Ecuador	1,100,000	...	1,100,000	...	...	...	...	...	...	...	...	...	...	...	...
Peru	2,600,000	...	2,600,000	...	...	...	...	...	...	...	...	...	...	...	...
Bolivia	2,100,000	...	2,100,000	...	...	...	...	...	...	...	...	...	...	...	...
Brazil	8,000,000	...	8,000,000	...	...	...	...	...	...	...	...	...	...	...	...
Chili	2,000,000	...	2,000,000	...	...	...	...	...	...	...	...	...	...	...	...
Paraguay	400,000	...	400,000	...	...	...	...	...	...	...	...	...	...	...	...
Uruguay	300,000	...	300,000	...	...	...	...	...	...	...	...	...	...	...	...
Buenos Ayres	1,200,000	...	1,200,000	...	...	...	...	...	...	...	...	...	...	...	...
Pagans scattered over Central and South America	1,500,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1,500,000
Philippine Islands, Spanish and Independent	7,000,000	...	4,000,000	...	...	...	1,000,000	...	...	...	...	...	...	...	2,000,000
Sumatra	5,000,000	...	...	...	...	...	3,000,000	...	...	...	...	...	...	...	2,000,000
Java and Madura	12,000,000	150,000	...	100,000	...	...	11,750,000	...	...	...	...	...	...	...	...
Bali	900,000	...	...	...	...	700,000	200,000	...	...	...	...	...	...	...	...
Celebes	3,000,000	...	...	...	...	...	2,500,000	...	...	...	...	...	...	...	500,000
Borneo	3,000,000	200,000	...	...	...	...	500,000	...	...	...	...	...	...	...	2,300,000
Paupau, or New Guena	1,000,000	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000,000
Singapore, Sooloo, Amboyna, Gilolo, Boroo, Ceram, Lombok, Timour, New Britain, New Ireland, and the other numerous Islands of the Indian Archipelago.	3,000,000	100,000	...	...	...	...	900,000	...	...	...	...	...	...	...	2,000,000
Australia, Tasmania, and New Zealand	1,800,000	...	350,000	1,150,000	...	...	...	...	...	...	...	...	...	...	300,000
Polynesia, including the Ladrones, Carolinas, Pelew, Sandwich, Society, Friendly, Hebrides, Feejee, Navigators, Hervey, Georgian, and the Marquesas Islands, &c. &c., probably	3,000,000	...	...	200,000	...	...	...	...	...	...	...	...	...	...	2,800,000
Scattered over the various countries throughout the world in communities too small for detailed enumeration according to our plan, is about the following number	10,300,000	400,000	1,500,000	1,500,000	300,000	300,000	600,000	400,000	300,000	2,000,000	...	...	...	...	3,000,000
	1,330,270,000	439,800,000	189,390,000	103,980,000	91,720,000	161,700,000	150,800,000	76,400,000	24,300,000	6,590,000	5,000,000	400,000	300,000	100,000	79,790,000
			Total Christians, 385,090,000												

* With respect to the religions of China and Japan, there is some difficulty in dividing them so as to approximate their respective numbers. For instance, Confucius is regarded as the saint *par excellence* of China, and venerated by all; and a very great number of the inhabitants of China worship alike in the three temples of Buddhism, Taeism, and Confucianism; but to enable us to carry out a uniformity of plan, we have arbitrarily divided the whole of this class of worshippers, giving as Buddhists the probable number of those who lean most to Buddhism, as Taeists those who lean most to Taeism, and as Confucians those who most venerate Confucius. This plan is in a manner objectionable, inasmuch as the Confucians only appear as twenty millions, whilst the number of persons in China who venerate Confucius are nearly coincident with the population; but as the difficulty occurs, the plan that we have followed appears to us at present to be the best, so as not to destroy the simplicity of tabulation, or show a false population, by giving one man first as a Buddhist, then as a Taeist, and then as a Confucian, thereby showing three religious votaries to one inhabitant. Exactly the same thing occurs again in Japan, with respect to the Buddhists, Sintooists, and Confucians. Many of the Buddhists of Japan are also Confucians, and the great proportion of them go on pilgrimages to Sintoo shrines, nd regard the Micado, or Sintoo Pontiff, with great veneration.

† It may be thought that we have estimated the present population of the world somewhat too highly, but it must be remembered that most of the estimates, which we have of the different countries of the world, are of some years' standing; whilst, at the same time, mankind in nearly every country is increasing in number, more especially in the American States, and those great centres of population China, India, and Europe. Probably the present average rate of increase throughout the earth, notwithstanding the decrease of some of the aboriginal tribes, is not less than one per cent., or fourteen million persons per annum. Again, it may be objected that we have given the populations of the different countries rather too roundly, as it is not unusual with writers, in giving the population of the different countries of the world and their component parts as divided into religious sections and distinct races, to be precise as to the exact number in each country; but the greater part of these figures of detail are merely an illusion. Whilst the mass of writers differ so widely in their estimates of the population of some countries, and our knowledge respecting the exact population of any country at any given time is comparatively so imperfect; certainly the safest way is to give the round numbers as near as we can get them and omit detail; and this plan, as far as possible, we have followed

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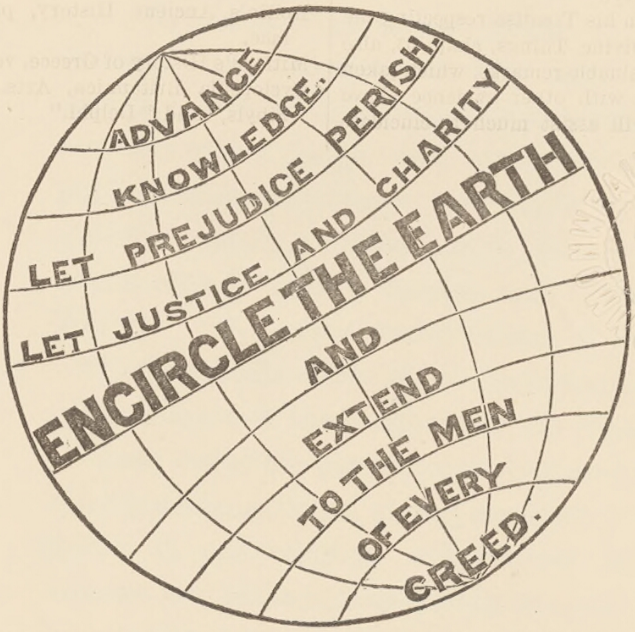

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PREFACE.

The present number forms a very small portion of a large work, which we intended ere this to have published, upon the Religions of the World, being firmly convinced that such a work was required for the information of the masses, whose opportunities for reading are limited. But circumstances over which we have had no control, namely a series of ill-health, have prevented us thus far from carrying out the original design, and consequently we have commenced to publish, in detached parts, that which we had wished to bring out in a more perfect and comprehensive form as a whole. There are many works already extant, bearing such titles as "The Faiths of the World," "A Comprehensive Sketch of the Creeds of the World," "The Cyclopedia of Religious Denominations," "A Full and Complete Account of the Religions of All Nations," &c., &c. But most of these works are partial, sectarian, and dogmatical, and many of them pre-eminently so, giving hundreds of pages to the insignificant details of one religion, and scarcely mentioning another whose votaries are, perhaps, numerically as great; and even then generally ignoring the better, and giving prominence to the worst features of such religion. Now, we hold that such works do not answer to their titles, nor are they fitted for the impartial instruction of the masses, whom they are professedly written to inform.

What is required, then, is a work impartially, equally, and fairly portraying the leading features of all the prevailing religions of the world, and written in the simple untechnical language of every day life. Such a work we have here attempted laying the foundation of, hoping that in later editions (whether by our agency or that of

others) it may expand in proportions, completeness, and utility, forming a book of substantiated facts calculated to engender and encourage enlightened and useful thought.

It has been said that this kind of information is not required by the masses, but this we hold to be erroneous. We firmly believe in the future unity and eternal progress of man, and that it is absolutely necessary for such unity and progression that knowledge of every kind should spread, and particularly that kind of knowledge which tends to annihilate sectarian prejudices, and compel men to extend justice and charity, by admitting that others who differ from them in faith are, as a rule, equally honest with themselves in intention. Therefore we believe that we are speaking truly, and in the cause of humanity, when we say that it is a paramount duty, and to the interest of every man, as far as in him lies, to become acquainted with the beliefs, the hopes, and aspirations that have in the past and still do sway the human race. Let us onward then, friendly reader, in our search after facts, resting assured that we are in the path of duty: that the discovery and dissemination of truth can never be detrimental, but must conduce to man's welfare. Let us read, mark, learn, and inwardly digest—

Intelligently examine all things;
Try to learn all we can:
For universal knowledge brings
The greatest good to man.

PART I.

Buddhism stands first, not because it is superior to Christianity, but because it has the greatest number of votaries, and this rule of the precedency of numbers has been followed throughout, except in the case of Paganism.

BUDDHIST SECTS.

Some authors assert that the Buddhists are divided into four grand sects, but as yet so little is known respecting the Buddhist doctrines in general, that we cannot, with any degree of certainty, speak concerning them. Cunningham, writing on Buddhism, says that there were, at an early period of Buddhist history, eighteen "inveterate schisms," seventeen of which arose in the second century after Buddha.—"Cuningham's Buddhist Topes." p. 85.

The Jains of Western India are generally allowed to be a distinct sect of Buddhists, and most writers hold that there is a material difference between the Buddhism of Ceylon, Burmah, and Siam, on the one hand, and that of the Northern Buddhists, or those of Nepaul, Thibet, China, Japan, Corea, Mongolia, and Manchura on the other; but all these countries hold the Tripithaka, or Buddhist Scripture, as a rule of faith and practice.

A late writer, speaking of the Buddhist sects, says: "Even the innumerable sects into which Buddhism is divided—the Popery of Thibet, the Protestantism of Burmah, the Rationalism of China, the specialities of Nepaul, Mongolia, and Japan, present some singular analogies to the external history of Christianity."—"British Quarterly Review, July-Oct., 1859, p. 424.

One of these analogies appears to be a sectarian intolerance similar to that which unfortunately characterises some of the most bigoted of the Christian sects. For, although Buddhism is remarkably mild and tolerant in its general precepts, still there exists a considerable amount of enmity between its various sects, and they anathematize each other. A native writer, speaking of two sects existing side by side in Ceylon and Burmah, says: "They deny Nirwana (heaven) to each other. . . . . . Their enmity is so great that they do not salute each other when they meet, and call each other duc-silayas, or priests without sanctity."—"Hardy's Eastern Monachism," p. 238.

The Buddhists form almost the entire population of Burmah, Siam, Thibet, and Boutan, and the great bulk of the population of China, Cochin-China, Japan, Corea, Manchura, Mongolia, Formosa, Hainan, and Ceylon; there are also a number in Nepaul, Chinese Tartary, and Siberia; a few in the Indian Archipelago, Australia, California, &c., and the Jain sect in India Proper.

CHRISTIAN SECTS.

The Christian Church is divided into three grand Sects.

1. The **ROMAN CATHOLIC,** 189,390,000 votaries.

The Church of Rome has no sub-sects, and it is said that its doctrines are the same in all countries where it exists; that although it has many monastic and other orders, each with its own peculiar management, yet that none of them differ in essential doctrines.

2. The **PROTESTANT,** 103,980,000 votaries.

The Protestant Sects, great and small, number probably three hundred in all parts of the world, but some of these are very insignificant. The following are the names of some of them:—

Episcopalians, English, Irish, Scotch, and American.
Lutherans, founder Martin Luther.
Presbyterians.
Reformed Presbyterians, founders Cameron, Macmillan, and Narne.
United Presbyterians.
Bereans, founder John Barclay.
Church of Geneva.
French Protestant Church.
Wesleyan Methodists, founder John Wesley.
Primitive Methodists, opprobriously termed Ranters, founders Hugh Bourne and William Clows.
Independent Methodists.
Wesleyan Protestant Methodists.
United Methodist Free Church.
Methodist New Connection or Kilhamites, founder Alexander Kilham.
Inghamites, founder Mr. Ingham.
Wesleyan Methodist Association.
Wesleyan Methodist Reformers, founders Everet, Dunn, and Griffiths.
Bible Christians or Brianites, founder Mr. Obrian.
Calvinistic Methodists, founder George Whitfield.
Jumpers or Welsh Calvinistic Methodists, founder Howel Harris.
Huntingtonians, founder Selina Countess of Huntington.
American Episcopal Methodists.
General Baptists.
Particular Baptists.
General Baptists' New Connection, founder Mr. Dan Taylor.
Freewill Baptists, founder Benjamin Randall.
Strict Communists Baptists.
Free or Mixed Communist Baptists.
Six Principle Baptists.
Seventh Day Baptists, or Sabbatarians.

River Baptists.
Anti-Mission Baptists.
Scotch Baptists, founder Mr. Carmichael.
Old School Baptists.
Dunkers, also respectively termed Tunkers, Punkers, and Tumblers, founder Conrad Peysel.
Mennonites, founder Simon Menno.
Independent Congregationalists, founder Robert Brown.
Quakers, or Society of Friends, founder George Fox.
Unitarians and Arians.
Plymouth Brethren.
Waldenses, founder John Waldo.
Moravians, founder or restorer Count Zinzendorf.
Mormons, or Latter Day Saints, founder Joseph Smith.
Shakers, founder Ann Lee.
Swedenborgians, or New Jerusalemites, founder Emmanuel Swedenborg.
Irvingites, or Catholic Apostolic Church, founder Edward Irving.
Boehemites, founder Jacob Boehem.
Glassites, founder John Glass.
Southcottites, founder Joanna Southcott.
Wroeites, or Christian Israelites, founder John Wroe.
Hopkinsonians, founder Rev. S. Hopkins.
Morrisonians, founder James Morrison.
Rappites, founder Mr. Rapp.
Harmonists.
Universalists, founder John Murray.
Perfectionists, founder John Noyes.
Restorationists.
Second Adventists.
Separatists.
Freethinking Christians.
Christian Spiritualists.
Christian Chartists.
Christian Disciples, founder Alexander Campbell.
Christians.
Reformed Protestants.
Unsectarian, &c., &c., &c.

3. The GREEK CHURCH, 91,720,000 votaries.

The great bulk of the Greek Church is comprised in the national church of Russia. It contains also perhaps thirty sub-sects, besides some others more distantly related, but generally considered as belonging to it, such as the Nestorian, Armenian, Coptic, and Abyssinian Churches.

PECULIAR TENETS HELD BY THE THREE GRAND DIVISIONS OF THE CHRISTIAN CHURCH.

All the Christians generally agree in viewing the Bible and Testament as the inspired Word of God, given to man for his guidance as a rule of faith and practice, but differ as to its interpretation.

The Greek Church holds that the Septuagint version of the Old Testament is the genuine and only true one, whilst the Catholic Church holds the Latin Vulgate, and the Protestant Churches generally the common Hebrew version to be the unchanged and unchangeable Word of God.

The Protestant Churches generally disagree with the Church of Rome and the Greek Church upon the following points:—

The Church of Rome and the Greek Church hold that the clergy have power in the name of God to forgive the sins of those who truly repent; that at the last moment of a man's existence in the flesh, even after a life of hideous crime, if he truly repent, the clergyman has the power to absolve him from all his sins, and give him a passport into heaven. The Protestants generally deny that such power has ever been delegated by the Deity to any man.

The Church of Rome and the Greek Church teach that it is lawful and necessary to invoke the Mother of Jesus Christ, the Apostles, and the Saints of the Church, to act as intercessors for man with the Supreme Being, which the Protestants pronounce to be sinful and inefficacious.

The Church of Rome and Greek Church teach that paintings or images representing the death of Christ, the temptation, &c., &c., saintly persons, and scenes of piety, are the most fitting ornaments for places of worship; that they serve as objects on which to fix the wandering gaze, and bring immediately and vividly before the mind's eye the scenes and persons which they portray, and thereby engender pious reflections. The Protestants, with the exception of some of the Lutherans, who allow images, assert that the lower classes worship the inanimate images themselves, and view them not as portraits only, and that therefore it is sinful to use them.

The Church of Rome and Greek Church hold that at the receiving of the "Eucharist, or Sacrament of the Lord's Supper," that the bread and wine then used is literally changed into real flesh and blood. Learn, says St. Cyril, of Jerusalem (Catech. Myst. 4), that the bread which we see, though to the taste it be bread, is nevertheless not bread, but the body of Christ; and that the wine which we see, though to the taste it be wine, is nevertheless not wine, but the blood of Christ. This the Catholic and the Greek Church hold to be a fact, while the Protestant Churches mostly hold that the bread and wine still remain bread and wine, and are only used symbolically.

The Church of Rome and the Greek Church hold, as of equal authority the Old and New Testaments and the traditions of the Church, and that inspiration and the power to work miracles has never departed from the Church from the time of the Apostles down to the present; whilst the Protestants generally hold that the Bible and Testament is the sole rule of faith and practice, and that inspiration and the power to work miracles ceased with the Apostles and personal disciples of Christ.

The Church of Rome and the Greek Church differ with respect to the time of observing Easter, as to the authority of the later General Councils, as to the number and period of certain festivals, and the observance of many rites and ceremonies; whilst the Protestants differ from them both by ignoring a great number of them.

The Greek Church holds that the Holy Ghost proceeds from God the Father alone, whilst the Catholic and Protestant teach that it proceeds jointly from God the Father and God the Son.

The Greek Church disagrees with the Church of Rome, and agrees with the Protestant Church upon the following points :—

The Church of Rome holds that the Pope is the successor of the Apostles, the duly and only appointed vicegerent of God upon earth, to whom all churches should submit as their infallible and spiritual head. This pre-eminence and infallibility the Greek and Protestant Churches deny.

The Church of Rome teaches the doctrine of Purgatory, whilst the Greeks and Protestants deny the existence of such a place.

The Church of Rome holds it unlawful for clergy to marry. The Greek Church forbids dignitaries to marry, but allows the inferior clergy to marry once, whilst the Protestants leave every man at liberty to act as he thinks proper in the matter.

The Church of Rome holds that it is lawful for the clergy alone to interpret the Scriptures. The Greek Church holds that the learned, both among the lay and clergy, can do so, but not the ignorant; whilst the Protestants hold it as a fundamental doctrine that every man has a right to read for himself, and that it is a duty incumbent upon him to do so.

HINDOO SECTS.

Hindooism is divided into three grand sects.

1. The **VAISHNAVAS,** worshippers of the Deity as Vishnoo the preserver.

2. The **SAIVAS.** worshippers of the Deity as Siva the destroyer and renovator.

3. The **SACTAS,** worshippers of the "female associates or active powers" of the members of the Hindoo Trinity.

Theoretically the Hindoos hold that Vishnoo and Siva are only two forms or manifestations of the Supreme Being; the former as God the Preserver, and the latter as God the Destroyer and renovator: but, in practice, the respective votaries of each seem to worship them as distinct and independent gods, and anathematize each other with some virulence for worshipping the wrong one. One writer remarks, "The worshippers of Vishnoo and Siva, though separated by a very thin wall of partition, are continually at variance, each sect not only striving to exalt their own divinity, but to revile that of their adversaries. The former consider the wearing of the Lingam (*each sect wears a symbolical mark on the forehead*) as the most heinous of all sins; the latter, on the other hand, maintain that all who bear the Nana will after death be tormented in hell with a three-pronged fork resembling that tridental mark. The sects of the Nana and Lingam are further split into subdivisions, which dispute warmly on the subjects of their differences." — "Cyclopedia Britannica," Art. "Brahmins."

The Abbé Dubois says : "Each of these different sects has its peculiar system—its secrets, its mantras (prayers), its sacrifices, and a difference in its practice as well as faith."—"People of India," p. 62.

The Hindoos are almost entirely confined to India Proper; for Hindooism—unlike the other great religions of the world, Buddhism, Christianity, and Mahometanism—sends no missionaries into foreign countries to seek converts. To be a Hindoo a man must be born in India of Hindoo parents, and according to the strict letter of Hindoo law he ceases to be one if he sets foot out of the country : still there are a number to be found in the neighbouring countries of Nepaul, Belochistan, Affghanistan, Ceylon, and the Indian Archipelago, whom we are compelled to regard as Hindoos as they are of that faith, notwithstanding the dictum of Hindoo law.

MAHOMETAN SECTS.

The Mahometans are divided into two grand sects.

1. The **SONNITES,** who "are subdivided into four chief sects; each of which is subdivided again."—"Sale's Preliminary Discourse to Koran," p. 109.

2. The **SHIITES.** "The principal sects of the Shiites are five, which are subdivided into an almost innumerable number.—Idem, p. 124.

Sale, speaking of the Mahometans generally, says: "The number of their sects, according to the common opinion, are seventy-three. For the Mahometans seem ambitious that their religion should exceed others even in this respect; saying that the Magians (*Parsees*) are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and the Moslems into seventy-three, as Mahomet had foretold: of which sects they reckon one to be always orthodox, and entitled to salvation."—"Preliminary Discourse," p. 112.

But this stereotyped idea of the Mahometans is below the truth ; at present their sects far outnumber seventy-three. The whole of the Mahometans accept the Koran as a rule of faith and practice. The Sonnites accept beside the Koran, the Sonna, or oral teachings of Mahomet, collected together after his death ; while the Shiites reject it as apocryphal.

The Sonnites also hold that Abubekr, Omar, and Othman, the three friends of Mahomet, who succeeded him in the government to the prejudice of his son-in-law Ali, were his lawful successors, whilst the Shiites hold that they were usurpers in the office, and venerate Ali as next only to the prophet.—"Sale's Pre. Dis."

Another authority says: "The Sonnite belief is, that there is one immortal God, whose works are without beginning or end, and that he will be visible to the souls of the blessed : whilst the Shiahs deny the immortality

of the soul, and maintain that the co-existent principles of Zoroaster will for ever contend for the mastery. The Shiahs also enjoin pilgrimages to Kerbelah, Mushed, Kum, and Ardebil, as well as to Mecca and Medina, but the Sonnites require they should be made to the latter cities only. There is also a difference in the form and number of repetitions of the prayers; the orthodox Turks praying five, and the Persians three times a day."—"Chesney's Survey of Euphrates and Tigris," vol. 1, p. 86.

As with the sects of most other religions, there is a bitter feeling of enmity existing between the two grand sects of Mahometans and the Mufti, and chief doctors of the Sonnites "have more than once unanimously declared that to slay a Persian Shiiah is more acceptable to God than to slay seventy Christians or idolaters."—"Taylor's Hist. of Mahomedanism," p. 289.

The Shiahs, on the other hand, affirm that the Jews and Christians are superior to the Sonnites, "and much nearer to salvation."

Another authority says: "In the festival of Hoseyn, the son of Ali, and next to him the chief saint of their sect, the streets of Sheerauz, Ispahan, and Teheran, ring with imprecations against the Sonnites or followers of Omar. . . . . . . They dignify Ali with the name of 'Vicar of God,' and curse Omar, whose name in their theology is used for the name of the devil. —"Bell's Geography," vol. 2, p. 525; vol. 4, p. 304.

It is somewhat difficult to get a correct estimate of the number of Mahometans in the world, on account of the imperfect census of Mahometan countries; but they form nearly the entire population of Arabia, Persia, Independent Tartary, Affghanistan, Belochistan, Java, Egypt, Tunis, Tripoli, Algiers, and Morocco, and a large part of the population of Turkey, Tropical Africa, India, and the Indian Archipelago. There are also a good number in Russian Tartary, Chinese Tartary, and China Proper. The Shiite sect forms the bulk of the population of Persia; there are also a good number in Arabia, India, Affghanistan, and Belochistan, &c., but they are less in number than the Sonnites.

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Mill's Hist. of Mahometanism.
Irving's Life of Mahomet.
Muir's Life of Mahomet.
Ockley's Hist. of the Saracens.
Lane's Modern Egyptians.
Handbook for India, Art. "Mahometan Sects."
Calcutta Review, vols. 19, 23.
Asiatic Journal, vol. 20.
Sale's Preliminary Discourse to Koran.
Morell's Turkey, Past and Present.
Cyclopedia of Religious Denominatians.

CONFUCIAN SECTS.

Of the Confucian sects, or whether there are any, we are uninformed. The Confucians are to be found in China and its dependencies, also in Cochin China and Japan.

TAEIST SECTS.

We have no information respecting the Taeist sects. The Taeists exist only in China and its dependencies.

JEWISH SECTS.

A modern writer, speaking of the Jewish sects says: "Their chief denominations, some of which represent the more ancient, are the Carites, the Zabathaites, the Chasidim, the Rabbinists or Talmudists, and the Reformed Jews. . . . . . The main point of difference between most of these sects, though not the only one, respects the Talmud. . . . . . . Rabbinism is the catholic faith, from which all these sects are, in modern phrase, dissenters. It is the lineal descendant of Phariseeism, and distinguished by its blind adherence to the Talmud."—"North American Review," vol. 60, p. 353-357.

SINTOO SECTS.

With respect to the Sects of Sintooism, as yet little is known to Europeans. Koempfer says they are divided into two sects. "The first of these sects is called Juitz. The orthodox adherents of this sect continued so firm and constant in the religions and customs of their ancestors, that they would not yield in any the least point, how insignificant soever; but they are so very inconsiderable in number, that the camusis, or priests, themselves make up the best part. The other sect is that of the Riobus; these are a sort of syncretists, who for their own satisfaction, and for the sake of a more extensive knowledge in religious matters, particularly with regard to the future state of our souls, endeavoured to reconcile, if possible, the foreign pagan religion (*Buddhism*) with that of their ancestors."—"Account of Japan."

Golownin says: 'The Japanese, with whom we conversed on the articles of their belief, are not agreed in the number of the kinds of religion among them. Some said there were seven, and others only four; the latter affirmed that three of the seven were only sects which superstition had formed from the four principal religions."—"Captivity in Japan," vol 3, p. 41.

But it is improbable that a Japanese, who chanced to be asked, would know exactly the number of sects in Japan any better than any Englishman would the number of Christian sects in England, and not one Englishman in ten thousand could tell the correct number if asked to do so.

The author of "Japan and her People," speaking on the subject, says: "An industrious and accurate writer sets down the number of religions or sects, quite distinct from Buddhism, at thirty-four."—Page 244.

Sintooism is peculiar to Japan.

SIKH SECTS.

A writer, speaking of the Sikh sects, says: "The Sikh, or Nanah Shahis, are classed under seven distinctions, all recognising Nanak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice, or by a distinct and peculiar teacher. Of these the first is the sect of Udasis" (*i. e. the military sect founded by Govind Singh.*)—"Wilson's Religion of the Hindoos," vol. 1, p. 267.

Cuningham specifies about twenty sects.—"History of Sikhs," p. 400. The country of the Sikhs is the Punjaub, North Western India, but they are to be found in almost every considerable city of India.

PARSEE SECTS.

The Parsees are divided into two principal sects.

1. The **RASMIS.**

2. The **HADIMIS.**

They disagree on some points of doctrine, and also about a matter of chronology, but both accept the Zend-avesta as a rule of faith and practice.

The great bulk of the Parsees are at present to be found in the city of Yezd and its neighbourhood in Persia, and in the cities of Bombay and Surat in India.

PART II.

BUDDHIST SCRIPTURES.

The **TRIPITAKEN** (*or Three-fold Treasure*). It is also called by various other names, such as "Tripithaka," "Tripitaka," "Ganjour," "Ka-gyur," "Dharmma." It contains 810,000 lines, and with its accompanying atthaktha, or commentary, about 2,000,000, and consists of three parts.

1. The Vinaya, or discipline, which is divided into five books; two contain the ceremonial code, two the ecclesiastical and civil code, and the fifth an explanation of the four preceding ones.
2. The Sutra, or discourses.
3. The Abhidharma, preeminent truths or doctrines.

Sir Emerson Tennant says, the Tripitaken in structure and contents bears a striking resemblance to the Jewish Talmud.—"Tennant's Ceylon," vol. i. p. 516.

It is common to the whole Buddhist world, forming their rule of faith and practice; but beside it there is a vast amount of sacred literature in the different Buddhist countries, some general and some held of authority by particular sects only.

The Buddhist scriptures of Siam, are said to amount to 3,683 small volumes.—"Chinese Repository," vol. 19, p. 550.

The Buddhist scriptures of China, Thibet, Mongolia, and Manchoura, printed at Pekin, in the respective languages, contain 800 large volumes.—"Cyclopedia Britannica," Art. Gotama Buddha.

The Buddhist scriptures of Burmah, are exceedingly voluminous; a writer thus refers to them: "The Buddhist literature of Burmah, said to contain 80,000 volumes, consists of translations of the ancient Pali literature of Hindoostan. When Buddhism was overthrown as a religion in Hindoostan, the unceasing efforts of its conquerors were directed to destroying or altering its monuments and records. It is this fact, which throws so much doubt and uncertainty on all researches into the actual domestic state of Ancient India. But in the meanwhile, Buddhism had spread into India beyond the Ganges, and carrying with it its vast records; there safe from persecution, it remains to the present day; and stored in the garner of

ages, it offers a rich and willing spoil to the enterprising student."—"Calcutta Review," vol. 14, appendix, p. 7.

A writer in the "Westminster Review," speaking of the little known in Europe respecting the Buddhist doctrines, says, "No single European scholar possessed of a whit less patience and self-denial than Buddha himself, could be expected to wander through those vast magazines of theology, mythology, metaphysics, poetry, and romance—each of which is literally a load for an elephant. The Thibetan "Ganjour" itself—a mere resumé of the religion—is in a hundred and eight thick volumes, forming in the mass a burthen as heavy as a camel could walk under."—"Westminster Review," Art. Buddhism.

Another writer describes this work as follows:—"The Ka-gyur collection comprises the seven following great divisions, which are in fact distinct works. 1. Vinaga, or discipline, in thirteen volumes. 2. Prajnya-paramita, or transcendental wisdom, in twenty-one volumes. 3. Buddha-vota-sanga, or Buddha comminity, in six volumes. 4. Rat-nakuta, or gems heaped up, in six volumes. 5. Sutranta, or aphorisms, or tracts, in thirty volumes. 6. Nirvand, or deliverance from pain, in two volumes. 7. Janta, or mystical doctrine, charms, in twenty-two volumes: forming altogether exactly 100 volumes."—"Hardy's Eastern Monachism," p. 188.

Respecting the origin of the principal Buddhist scriptures, an authority before us says, "During the first year after Sakya's (*Buddha's*) death, it was necessary to call a council at Bajagaha, the capital of Magadha. The doctrines of Buddhism were then defined by the most eminent followers of the system. To the Sutto-Pittaka, ascribed to Gotama (*Buddha*) himself, they added two supplementary parts. These compose the most valued Buddhist writings, for the Council is supposed to have been divinely inspired, that they might transmit the system pure and authorituous to future ages. . . . . . . The Buddhist age of inspiration is said to have continued for 400 years. During this period a large mass of reputed sacred writings were given, called by the Singhalese 'Pitakattaya,' or the three Pittakas."—"Calcutta Review," vol. 19, p. 265.

The Buddhists hold that the Buddhas, the sacred books, and the associated priesthood, are the three most precious gems of the universe—that their sacred books were not only delivered by divine inspiration, but contain all truth "pure and unmixed." That the Pali language in which they were written is the root of all languages—is the language of heaven, and was spoken by the gods at the creation.

Calcutta Review, vol. 19, p. 265; vol. 16, p. 430.
Sirr's Ceylon and Cingalese, vol. 2, p. 43.
Faiths of the World, Art. "Buddhists."

Another writer, speaking of the estimation in which the Buddhists hold their scriptures, says: "It might be expected that the writings which occupy so exalted a place in Buddhism would be deeply revered. The Dharmma is regarded as the second of the three greatest treasures in the possession of either devas (*angels*) or men. It is literally worshipped.

. . . . The books are usually wrapped in cloth, and are never mentioned without some title of honour. . . . . . . The truth contained in the sacred books is commonly called Bana, ' the Word,' and the praise of the Bana forms the favourite theme of Buddhist authors. They break forth, on every favourable opportunity, into lofty eulogies, pressing epithet upon epithet, with glowing warmth. 'The discourses of Buddha,' they say, 'are a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a fire like that which burns at the end of a kalpa (*world*), to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain to quench the fire of sensuality; a thicket to block up the road that leads to the narakas (*hells*) ; a ship in which to sail to the opposite shores of (*sinful and painful existence*) ; a collyrium for taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a succession of trees bearing immortal fruit, placed here and there, by which the traveller may be enabled to cross the desert of existence; a ladder by which to ascend to the deva-lokas (*heavens or abode of the angels*) ; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of Nirwana (*the highest and purest heaven*) ; a talismanic tree to give whatever is requisite; a flavour more exquisite than any other in the three worlds; a treasure of the best things that it is possible to attain; and a power by which may be appeased the sorrow of every sentient being. The Dharmma is perfect; having nothing redundant and nothing wanting.' "—"London Quarterly Review," vol. 10, p. 529.

The Tripitaken and other principal Buddhist scriptures are written in verse, in the Pali, a dead language; but there are translations into the Sanscrit, another dead language, and also into the modern Ceylonese, Burmese, Siamese, Chinese, Japanese, Thibetan, Mongolian, Corean, Manchourian, Cochin Chinese, Nepaulese, Bontanese, &c.

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Sirr's Ceylon, vol. 2.
Chinese Repository, vols. 1, 2, 19.
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London Quarterly Review, vol. 10.
Dubois' People of India.
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Elphinston's History of India.
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Asiatic Journal, vols. 8, 9, 16, 27.
Huc's Chinese Empire, vol. 2.
Richie's British World in the East, vol. 1.
British Quarterly Review, July-Oct. 1859.
Crawford's Siam and Cochin China, vol. 2.
Winter's British Burmah.
Martin's China, vol. 1.
Ludlow's British India, vol. 1.
Coleman's Mithology of the Hindoos.

CHRISTIAN SCRIPTURES.

1. The **BIBLE.** For description see Jewish Scriptures.

2. The **TESTAMENT,** one volume, containing about 200 pages. It is generally bound with the Bible, forming one large volume containing 850 pages of close type, 3,565,480 letters, and reckoning 50 to a line, 71,309 lines.

The Testament contains four short histories of Christ written by as many different individuals; a short history of his disciples, after his death; 21 Epistles containing doctrines, exhortations, and advice, written by the leading disciples to distant communities of Christians and private individuals; and a book containing a vision or revelation seen by one of the disciples in the Island of Patmos. The whole, with perhaps some insignificant exceptions, was most probably written within the first century of the Christian Era. The Testament exists in the Greek, Latin, Hebrew, Syriac, and Coptic (dead languages), in all the modern languages of Europe, and has of late years, mainly through missionary enterprise, been either in part or wholly translated into most of the spoken languages of the world.

There is also a considerable amount of literature, held more or less sacred by the Catholic and Greek sections of the Church, comprised of the traditions of the Church, the decisions of various ecclesiastical councils, the lives and writings of numbers of saints, or men of exemplary piety, &c., &c. Also some books held sacred by members of particular sub-sects, such as the Book of Mormon, and the Book of Doctrine and Covenants by the Mormons, the Book of the Roll by the Shakers, the Arcana Celeste, &c., by the Swedenborgians, the so-called Divine Communications of John Wroe, Joanna Southcott, Hung-siu-tsin (the originator of the Taeping rebellion in China), and others by their respective followers.

HINDOO SCRIPTURES.

1st. 4 **VEDAS,** respectively named the Rigveda, the Yajurveda, the Samaveda, and the Atharaveda.

The Vedas are the oldest sacred books of the Hindoos, and were compiled by Vyasa, a Hindoo sage, probably about 1,500 years B.C. Each Veda consists of two parts. The Mantras consisting of prayers, hymns, and invocations and the Brahmanas, comprising precepts which inculcate religious duties, maxims explaining these precepts, and theological arguments. The Vedas collectively contain 400,000 lines.

2nd. 4 **UPVEDAS,** or Supplementary Vedas. The first treats of disorders and medicines, and the mode of curing diseases; the second of music in its relation to devotional feelings; the third on the fabrication and use of arms and implements of war; the fourth explains sixty-four mechanical arts and handicrafts for the improvement of such as exercise them.

3rd. 6 **VEDANGAS,** also supplementary to the Vedas. 1. Sihska, rules for reciting the Vedas. 2. Kalpa, treating of the ritual of the Vedas, and containing a detail of religious rites and ceremonies to be observed. 3. Vyakarana, treating of grammar. 4. Nirukta, or commentaries in the form of glosses. 5. Chandas, or dissertation upon metres. 6. Gyotish on astronomy.

4th. 4 **UPANGAS.** 1. Minavsa, comprehending theology and moral philosophy. 2. Nyaya, logic and metaphysics. 3. Dharma-shastra, or institutes of law. The principal work of this section consists of the moral, criminal, and ceremonial code of Menu, the great legislator of the Hindoos; it was written probably about 1,200 years B C., and consists of 2,685 verses. 4. The Puranas, or history of the Hindoos. The Puranas are eighteen in number, and might more properly be termed a cyclopædia, as they contain a great variety of matter, history, science, creeds, philosophies, legends, love-stories, law, theories, cosmogonies, &c. &c. It is said that there are in them fourteen distinct accounts of how the world was made, and that they may, with strict propriety, be called a cyclopædia of the creeds and science of India. It is almost impossible to assign the date of their origin; the Hindoos ascribe the authorship of them to Vyasa, the compiler of the Vedas, and hold that they are 5,000 years old. Sir William Jones dated them 900 years B.C., but they have evidently been the work of time, and parts of them are of much later date than even that.

The text of the 18 Puranas collectively contain 1,600,000 lines. The 4th Upanga also contains the Mahabarata; an historic-heroic poem, composed probably in its original form about 600 years B.C., but contains several interpolations of a later date; it contains 400,000 lines. 2. The Ramayana, another historic-heroic poem, supposed to have been written in nearly its present form 500 or 600 years B.C.; it contains 48,000 lines.

The whole of the foregoing are written in the Sanscrit, a dead language; but there are translations of many parts of them into the different modern languages of Hindostan, and a small portion of them into different European languages; and the Arabic and Persiac.

Beside the above principal scriptures the Hindoos have a great quantity of literature, held more less sacred by all or some of the sects; for the greater portion of the literature of past ages in India, being so permeated and inter-blended with, and written in subservience to, and in support of their religious beliefs, is held more or less sacred.

With respect to the extent of the general literature of the country, Sir William Jones remarks—" Wherever we direct our attention to Hindoo

literature, the notion of infinity presents itself; and sure the longest life would not suffice for a single perusal of works that rise and swell, protuberant like the Himalayahs, above the bulkiest compositions of every land beyond the confines of India."—Quoted in " Ward's View of the Hindoos," p. 134.

The Hindoos hold that the Sanscrit—the language in which their scriptures are written is the language of Paradise; that they were a direct revelation from the Deity, and are a complete rule of faith and practice. Mr. Ward, speaking of the Vedas, says—" Foremost in the vast array of Indian literature stand those ancient, voluminous, and sacred writings, the Vedas. These are regarded as an immediate revelation from heaven, and as containing all that man needs to know respecting the character of God, and his claims upon the rational world." They " are regarded as the fountain of all true religion, and the primeval sources of every other species of useful knowledge. They are believed by the community at large to have proceeded direct and entire out of the mouth of the Creator himself, and therefore as challenging the most implicit faith and profoundest reverence. When the various portions of the universe, the gods and men, were issuing from the different parts of the body of Brahma, these holy works, fairly and fully written, dropped from his four mouths. After meeting with sundry disasters, by falling into the sea and like places of danger, from which a miracle alone saved them, they were finally placed in the hands of Vyasa and other learned men to methodise and arrange, and from them they have come to our day."—" Ward's View of the Hindoos," p. 127.

Another writer says " The Vedas . . . . are regarded as the word of God and of divine authority. One text from the Vedas in confirmation of any doctrine is equivalent to a mathematical demonstration. And after such text has been adduced the Vedantist professes to be more certain of the thing confirmed than he is of his own existence "—" Calcutta Review," vol. 4, p. 54.

Menu himself thus speaks of the Vedas :—" A teacher of the Veda is the image of God."

" A priest who has gone through the whole Veda is equal to a sovereign of all the world."

" To patriarchs, to deities, and to mankind, the scripture is an eye giving constant light; nor could the Veda Shastra have been made by human faculties; nor can it be measured by human reason, unassisted by revealed glosses and comments : this is a sure proposition. . . . .

" All systems, which are repugnant to the Veda, must have been composed by mortals, and shall soon perish : their modern date proves them vain and false. . . . .

" All that has been, all that is, and all that will be, are made known by the Veda. . . . .

" All creatures are sustained by the primeval Veda Shastra, which the wise therefore hold supreme, because it is the supreme source of prosperity to the creature man."—" Institutes of Menu," chap. ii. v. 225; chap. ix. v. 245; chap. xii. v. 94—99.

Principal authorities quoted :—

Adelung's Sanscrit Literature.
Institutes of Menu.
Ferishta's Mahometan Power in India, vol. 1.
National Review, vol. 4.
Mill's Hist. of India, vol. 2.
Wilson's Religion of the Hindus.
Asiatic Journal, vols. 13, 17, 25.
Works of Sir William Jones, vols. 1, 3, 6.
Calcutta Review, vols. 1, 3, 4, 8, 13, 14, 15, 24, 31, 32.
Thomson's Bhagavad-gita.
Vishnoo Purana.
Howit's Supernatural of all Ages, vol. 1.
Journal of American Oriental Soc., vol. 2.
Journal of Royal Asiatic Soc., vols. 5, 6, 13.
Asiatic Journal, N. S., vol. 36.
Dupois' People of India.
Moor's Pantheon, art. "Vedas and Puranas."
Ludlow's British India.
Forbes's Oriental Memoirs, vol. 1.
Dow's Hist. of Hindostan, vol. 1.
North British Review, vol. 1.
Cyclopedia Britannica, art. " edas."

MAHOMETAN SCRIPTURES

1. The **KORAN** (literally, the book fit to be read) is one moderate sized volume, containing about 300 pages, 6,000 verses, 77,639 words, 323,015 letters. It was written by Mahomet in fragments, and collected together by Abubekr, his successor as caliph. It contains the system of moral, civil, criminal, and ceremonial law, taught by the prophet, and is written in an ancient form of the Arabic language. It is translated into most of the languages of Europe, and also into the Persiac, Javan, Malayan, &c.

2 The **SONNA.** This work consists of seven books, containing several thousand traditions of the dealings, habits, and sayings of Mahomet. It was compiled about 200 years after his death, contains many things omitted by the Koran, and is considered by the orthodox Mahometans as a supplement to that book.

3. The **JDJHAY-UMMETH** consists of the explanations and decisions of the most eminent disciples of Mahomet, especially the four first caliphs.

4. The **KIYAS,** consisting of a collection of the canonical decisions of the imans or priests of the first centuries after Mahomet.

The **KYAT UL KULBOOK,** next to the Koran, is the principal book of the Shiah sect in Persia.

The Sonnite, or orthodox Mahometans, hold that the Koran subsisted in the essence of God from all eternity, and was inscribed by him with a pen of light upon the table of his everlasting decrees, which table they describe as of immense bigness, and as standing beside the throne of God in the highest heaven. That at the era of Mahomet, when God in his boundless mercy saw fit to take pity on man, he sent a paper copy in one volume, bound in silk and adorned with gems, down to the lowest heaven by the angel Gabriel,

who delivered it orally verse by verse to Mahomet, during a period of twenty-three years, as infinite wisdom willed it.

The Mahometans hold it in the highest estimation; in reference to which Sale says: "This book is in the greatest reverence and esteem among Mahometans. They dare not so much as touch it without being first washed or legally purified; which, lest they should do by inadvertence, they write these words on the cover, 'Let none touch it but they who are clean. They read it with great care and respect, never holding it below their girdles. They swear by it, consult it in their weighty occasions, carry it with them to war, write sentences of it on their banners, adorn it with gold and precious stones, and knowingly suffer it not to be in the possession of any of a different persuasion."—"Sale's Preliminary Discourse to Koran," p. 49.

They further affirm that it is the book of books; that it is written in the language of Paradise, and that "It is so pure in its eloquence, so just in its ideas, and so perfect in its creation, that it was not in the power of any man to create such a book!"—"Morrell's Turkey," p. 74.

Principal authorities quoted:—

Calcutta Review, vol. 19.
Morell's Turkey, Past and Present.
Muir's Life of Mahomet.
North American Review, vol. 71.
Mill's Hist. of Mahometanism.
Sale's Preliminary Discourse to Koran.
Gibbon's Roman Empire, vol. 6.
Salmon's Hist. of all Nations, vol. 4.
Cyclopædia Londinensis.

TAEISTS SCRIPTURES.

The **TAOU TIH KING** (literally book of the way and of virtue), the principal sacred book of the Taeists, was written by Laou-tsze, founder of Taeism, about 500 years B.C.; it is not very extensive, and is comprised in a Taeist work called "Tae-ping-kwang-ke, or General Peace Extension Miscellany," in fifty-two volumes.

Asiatic Journal, vol. 5, p. 97.
Huc's Christianity in China, vol. 1, p. 324.

We have little information respecting the sacred books of the Taeists, but the name of one more to which they attach considerable importance is called the "**KAN-YING-PEEN.**" A writer thus refers to it: "Among the Taeists, the book that has the most influence of a moral kind upon the people is perhaps the 'Kan-ying-peen, or Book of Retribution.' In this treatise the punishments threatened for sin belong to the present life. They are losses, diseases, early death, and every sort of misfortune belonging to this world. The rewards of virtue are temporal blessings, and in certain cases immortality and transferences to the abodes of the Genii."—"Edkin's Religious Condition of the Chinese," p. 171.

The Taeists affirm that their principal sacred book the "Taou-tih-king" fell down from heaven.—"Manners and Customs of all Nations," p. 14.

CONFUCIAN SCRIPTURES.

The "**WOOKING**" (or five sacred books) is divided as follows:—

1. The Yik-king, or Sacred Book of Changes, is a mystical work.
2. The Shoo-king is an ancient history of China.
3. The She-king is a book of sacred odes.
4. The Le-king, a book of rights and ceremonies, containing ceremonial customs adapted to every situation and circumstance. These four were edited by Confucius from ancient documents.
5. The Chun-tseu, of which Confucius himself was the author, is a history of his native province the kingdom of Loo in his own times.

2. The "**SZE-SHOO**" (or four books) are divided as follows:—

1. The Ta-hoe, the great science or art of governing others by first subduing our own passions.
2. The Chung-yung, the middle path or way to happiness by governing the passions.
3. The Lun-Yu, the maxims and conversations of Confucius.
4. The book of Mencius.

The three first contain the teachings of Confucius; collected and edited respectively by three of his disciples after his death; and the fourth was written by Mencius, also a disciple of Confucius.

JEWISH SCRIPTURES.

1. The **BIBLE**, one large volume, containing about 650 pages of close type. Parts of it were written at various times, from probably 1500 to 500 years before Christ, when it was finally completed by Ezra, a Jewish sage, it is supposed, in nearly its present form. It contains an account of the Creation of the world and mankind, and a history of the Jewish people, from their origin as a nation to their return from the Babylonish captivity; the moral, civil, criminal, and ceremonial code of Moses, the great legislator of the Jews; a number of sacred hymns; a collection of wise sayings or proverbs; some dramatic pieces, embodying opinions; and the writings of a number of pious men termed oracles or prophets.

A good portion of the Bible is poetical, although generally translated into prose. Most of it was originally written in the old Hebrew—a

language that has ceased to be spoken for upwards of 2000 years. It at present exists in the Chaldaic, Syrochaldaic, Arabic, Ethiopic, Syriac, Coptic, Greek, and Latin, dead languages, all the modern languages of Europe, and parts of it in most of the spoken languages of the world.

2. 2 **TALMUDS,** the Jerusalem and the Babylonish.

The Jerusalem Talmud is one large volume, and consists of two parts, the Mishna and the Gamara.

The Mishna is composed of a collection of sixty-three tracts, containing traditions of the interpretations given by the ancient Jewish doctors of the Mosaic law. It was compiled by Rabbi Judah, the Holy, about the year 200.

The Gamara is composed of the commentaries of the later Jewish doctors of Tiberias upon the Mishna, which were finally collected and compiled by Rabbi Johanan, about the year 300. It is written in the Syrochaldaic dialect, then spoken at Jerusalem.

The Babylonish Talmud, in twelve large volumes, is composed of the Mishna of Rabbi Judah, the Holy, and the Gamara or commentaries of the Jewish doctors of Babylon, finally compiled about the year 500. It is written in the Chaldaic dialect, then spoken at Babylon.

Both Talmuds contain traditions and other interpolations of a later date.

3. 11 **TARGUMS.** The Targums are paraphrases in the Chaldaic language of different portions of the Bible, some of them nearly literal translations, and others containing the sense with explanations. They were written at various times, from the commencement of the Christian era to the seventh or eighth century.

4. The **MEDRASH,** or Allegorical Interpretations. Beside the above, the Jews have a great amount of Rabbinical writing, held more or less sacred by some of the sects. Lecount, speaking of the Rabbinists or orthodox sect, says: "The number of the commandments by the Rabbins, &c., is now 13,602, besides annotations."

The Jews hold, that when God delivered the law, written with his own hand, to Moses upon Mount Sinai, he also gave to him by word of mouth the traditional law or Mishna, which forms the text of the Talmud; and also, at the same time, the Targums of Onkelos, and that the Targums of Jonathon were delivered to the later prophets in the same manner.

They also hold that the Hebrew language is the oldest language in the world, and was, and still is, the language of Paradise.

The Jews, especially in the less civilized countries, attach much importance to the Talmud. One writer, speaking of the Jews of Central Europe, says: "In the opinion of the strict Jew, everything that is worthy to be known is contained in the Talmud, and therefore the attention bestowed upon any other branch of knowledge is a pure loss of time."—Chamber's Papers, vol. 3, Art. "Jewish Life in Central Europe."

Principal authorities quoted :—

Calmet's Dictionary of the Bible.
Imperial Dictionary. Faiths of the World.
Jhan's Biblical Antiquities. Irving's Life of Mahomet.
Popular Cyclopedia. Cyclopedia Britannica, Art. "Language."
Penny Cyclopedia, Arts. "Targums Hebrew Language."
Prideaux's Connexion of Old and New Testament.
Lecount's Notes on the Douay Bible, &c., Arts. "Mishna, Talmud," &c.
Rapplal's Mishna.

SINTOO SCRIPTURES.

1. The **NIPPON ODAIKI,** being an historical and chronological account of the great men of Sintooism.

2. The **SIN DAI KI,** containing the history and actions of the great gods of Sintooism.—" Koempfer's Account of Japan."

We have little information respecting the sacred books of the Sintooists, but, according to Koempfer, they are held in great estimation. He says they are "esteemed as sacred among them as the authority of Holy Scriptures is among Christians."

SIKH SCRIPTURES.

1. The **ADEE GRUNTH,** one volume, containing 1,232 pages. It consists of the writings attributed to Nanak, the founder, and of the succeeding teachers of the Sikh faith and others, and was compiled by Argoon, the fourth Sikh Guro or Pontiff in descent from Nanak, towards the end of the sixteenth century.

2. The **DUSMAN PADSHAH KA GRUNTH,** one volume, containing 1,066 pages. The greater portion is said to have been written by, or by the order of, Govind Singh, the tenth Pontiff or successor of Nanak.

Both Grunths are written in verse in a provincial dialect of the Punjaub. The Sikhs hold that both Grunths were written by inspiration, and are most holy.

Mr. Coleman, speaking of them, says: "These sacred books, or Shastras of the Sikhs, are reverenced, and read daily at stated periods both by the religious leaders and individuals. These books are carefully preserved in their temples, and worshipped with various ceremonies. They are kept wrapt in rich cloths, which, previous to the books being used, are removed with great respect; the officiating Gruntees (*Sikh priest*) and worshippers

bowing with the utmost reverence as the coverings are taken off."—"Coleman's Mythology of the Hindus," p. 232.

Principal authorities quoted:—

Cunningham's History of the Sikhs.
M'Gregor's History of the Sikhs.
Wilson's Religion f the Hindus, vol. 2.
Royal Asiatic Journal, vol. 9.
Coleman's Mythology of the Hindoos.

PARSEE SCRIPTURES.

1. The **ZEND-AVESTA**, a book containing the moral and ceremonial code of Zoroaster, the great legislator of the Parsees—a number of prayers to be used on various occasions, &c., &c. European-Oriental scholars suppose it to have been composed at various times, and that some parts of it are very ancient. It is written in the Zend, a very ancient dead language, has been translated into the Pelavi, another dead language, but more modern, and also into some of the languages of modern Europe.

2. The **SADDER.** "An abridgment or summary of the Zend-avesta, in the Modern Persian language."—"Webster's Dictionary, word Sadder.

3. The **BUNDESHNE.** Mr. Wilson says the Parsees 'view the Bundeshne with great respect as containing the account of the cosmogony to which they attach their faith, and a tolerable good digest of their religious opinions."—"Parsee Religion," p. 50.

4. The **DESATIR,** a work consisting of several volumes, and containing an account of an ancient dynasty of Persian kings, and of the Parsee religion of their time.

The Parsees hold that the Zend-avesta was composed by Zoroaster under the influence of divine inspiration, and that the Zend, the language in which it is written, is "a holy language, and can only be known to God, angels, prophets, and enlightened priests,"—"Trans. of Bombay Lit. Soc.," vol. 2, p. 312; "Malcolm's Hist. of Persia," vol. 1, p. 203.

Other authorities:—

Westminster Review, October, 1864.
Porter's Travels in Persia.
Beloe's Notes to Herodotus.
Webster's Dictionary, word Zend-avesta, &c., &c.

DRUSE SCRIPTURES.

"The **BOOK OF THE TESTIMONIES.**" This book is said, by the Druses, to have been written by Hamza, their founder and prophet.

Colonel Churchill thus refers to it: "These manuscripts comprise four folio volumes, containing seventy treatises, and are entitled, 'Book of the Testimonies to the Mysteries of the Unity.' . . . . This rare book is, in fact, to the Druses, what the Bible is to the Christians, and the Koran to the Mahometans."—"Churchill's Mount Lebanon," vol. 1, p. 205.

MENDEAN SCRIPTURES.

The **DIVAN,** "The Sacred Book of the Christians of St. John, or Mendeans."—"Faiths of the World," Art. "Divan."

We possess no information respecting the nature of this book. The Mendeans are also sometimes called Nazareans.

PAGAN SCRIPTURES.

Throughout the world amongst the Pagan tribes there are a few scattered fragments of sacred writings, more or less rude, but the Pagans are generally governed religiously by the oral traditions of their ancestors and by prophet-priests, or men supposed to be gifted with oracular power to foretell events and teach with authority.

For some account of these prophets or oracles of Paganism in different parts of the world, see:

Maclean's Compendium of Caffre Laws and Customs, p. 79.
Fleming's Southern Africa, p. 275.
Brown's Exploration Tour, p. 339.
Du Chaillu's Equatorial Africa, p. 399.
Four Years on the Gold Coast, p. 53.
Captain Tuckey's Narrative, p. 162.
Burton's Footsteps in East Africa, p. 113.
Erman's Travels in Siberia, vol. 2, p. 46.
Black's Universal Geography, Art. "Samoides."
Dobell's Travels in Kamtschatka, vol. 1, p. 158.
Richardson's Polar Regions, p. 325.
Hazlett's British Columbia, p. 84.
Crantz's History of Greenland, vol. 1, p. 194.
Buchanan's North American Indians, p. 257.
Herrera's History of America, vol. 2, p. 15.
Irving's Life and Voyages of Columbus, vol. 1, p. 370.
Smith's Araucanians, p. 235.
Dobrizehoffer's Account of the Apipones, vol. 2, p. 68.
Mariner's Tonga Islands, vol. 2, p. 75.
Wilks's Exploration Expedition, vol. 2, chap. 3.
William's Fiji, vol. 1, p. 224.
Old New Zealand, p. 136.
St. John's Forests of the Far East, vol. 2, p. 260.
Dr. Comyn's Philippine Islands, p. 75 of Preliminary Discourse.
Faiths of the World, Art. "Religion of the Formosans."
Pridham's Account of Ceylon, p. 308.
Thomson's Occult Sciences, vol. 1, p. 163.
The Celestial Empire, or Points and Pickings, p. 242.

The reader who feels interested to examine the authorities we have quoted above will find that there is a remarkable similarity, in fact almost an identity of character, among all these Pagan prophets and prophetesses throughout the world, and that further, if he compares these accounts with ancient history, will find that they are of exactly the same class as the frenzied prophets and prophetesses among the Greeks, Romans, Etruscans, Germans, Gauls, Britons, Albanians, and other nations of the ancient world. We intend to deal with this subject more largely at some future time, if opportunity offers; but meanwhile would suggest to the reader who has leisure, that it is a subject well worthy of consideration.

For some account of the Prophets and Prophetesses of Antiquity, see:

Justin's History of the World, book 23, chap. 1.
Strabo, book 11, chap. 4; book 16, chap. 2.
Chambers's Papers for the People, vol. 2, Art. "Every-day Life of the Greek."
Cicero on Divination. (Treats of it very fully and clearly.)
Philo Judæus in his Treatise respecting the Heirship to Divine Things, chap. 53, also makes some valuable remarks, which taken in connection with other evidence above referred to, will assist much to elucidate the subject.
Virgil's Æneid, book 6, line 70, Dryden's Translation.
Moor's Pantheon, p. 247.
Bell's Pantheon, Art. "Oracle of Delphi."
Thomson's Occult Sciences, vol. 1, p. 233.
Kohlraich's History of Germany.
Rollin's Ancient History, p. 44 of Preface.
Mitford's History of Greece, vol. 1, p. 89-96.
Cyclopedia Britannica, Arts. "Demoniac Sibyls," and "Delphi."

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